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## POETRY.

### A SKETCH.

BY ELIZA COOK.

The summer sun is stealing fast away,  
And merry children join in noisy mirth,  
Laughing and leaping in the golden ray,  
The wildest and the gayest things of earth.

Fair forms are bounding rapidly about,  
Light as the fairy imps in sylvan rings,  
Drowning the blackbird's song with their  
wild shout,  
And chasing down the moth with azure  
wings.

But there is one in quiet lonely mood,  
Taking a shadowy path, apart from all,  
Choosing the mossy margin where the flood  
Leads to the loud and dashing waterfall.

Slow, lingering—now to gaze upon the tide,  
And watch the swelling ripples gliding by;  
Now bending o'er the brooklet's shelving  
side,  
With stiller breathing and a closer eye.

He muses with a long and earnest glance,  
Noting the things his playmates never  
heed;  
Pausing to see the water lilies dance  
To the soft music of the wave-splashed  
reed.

He wonders none beside himself can find  
Something to wonder at in woods and  
streams,  
And knows not that his fresh, untutored mind,  
Is dreaming busily the poet's dreams.

He feels the immortal light of spirit live  
Within his breast—but knows not that in  
years  
To come that warm and flashing ray will  
give  
The brightest rainbow through the bitter-  
est tears.

Life's sand's run on, the wayward child is  
now  
All that foreboding tongues erst prophe-  
sied;  
Reflection's cloud has darkened on the brow,  
And all youth promised, Time has not de-  
nied.

The cheeks have less of roundness and of red,  
The grey eye has become more softly deep;  
The lips are thinner, but the spirit shed  
Around them tells that feeling does not  
sleep.

And still he takes the lonely way, and still  
He saunters idly, seeming to love best  
That which he loved of old—the wimpling  
rill  
And the thick wood that holds the owl's  
nest.

Yet does he lean against the straggling tree,  
When Summer flings her blossoms at his  
feet;  
And still he thinks the whirring of the bee  
And distant tinkling sheepbell music sweet.

Yet does he wander on a starry night,  
When crystal dew gems glitter on the sod;  
Still will he hold upon the mountain height  
Close questioning with Nature and its God.

What is he? Hark! the busy voice of Fame  
Sounds 'neath the household roof from  
heart to heart,  
And heralds forth his glory and his name,  
In notes whose echoes never shall depart.

What is he? Ask it of his own proud breast,  
That glows amid cold poverty and wrong;  
His lyre shall tell thee—he is bright and  
blest,  
The worshipped and the poor—a child of  
song.

Translated from the French

CONTINUANCE OF PERSECUTIONS AT THE  
SANDWICH ISLANDS.

Continued from page 55.

"Sometimes he thought himself in the  
presence of his persecutors, and address-  
ed to them the most terrible truths. At  
other times he conversed with his dear  
neophytes, or his brethren. He prayed

frequently, and his rosary never left him. On the 4th of December about five o'clock in the evening, he ceased to speak. I administered to him, and applied to him the indulgence of a good death. [Indulgence de la bonne mort.] He seemed to understand the words which I from time to time addressed to him. His hands were joined, his visage calm and serene; his lips were repeating doubtless, some of those prayers which he had so often suggested to the dying. I began to recite over him the prayers for the dying, and two hours after midnight I received his last sigh. We were then in the midst of the ocean, and I greatly feared that he would be cast to the mercy of the waves; but he was spared, and eight days afterwards, that is, on the 13th of December, 1837, we arrived at Ascension. The next day I interred the first apostle of Oceanica, in a little island of the Ascension group, called Naho. Two unbaptised Sandwich Islanders and two Tahitians carried the corpse; the grave was dug by natives, and I was the only one to pray for him. I engaged the king, or chief, of that settlement to build me a cabin near the tomb where I had placed the mortal remains of the friend who was so dear to me. He commenced the work, and in a few days I was able to take possession of it. On St. Noel's day, I had the happiness of saying mass in a land where that holy sacrifice had never before been offered.

As there is no relation between the language of Gambier and that of Ascension, it was a long time before I could understand those who came to see me in my solitude. Yet, by attention and study, I became able to guess out a part of what they said to me, and to stammer some words before them. I have spoken to them of the creation of the world, the unity of God, the immortality of the soul, the punishments and rewards of the life to come, the fall of man, and the incarnation. How much good may be done in that island! Doubtless, the cross will not be planted there without suffering; for the islanders are strongly attached to their superstitions, and very corrupt, but they have not yet abused grace. The king has always been full of goodness to me; the queen has shown me the same kindness; they supplied me with food for seven months. I regret that I have not time to furnish you with other details. It is near midnight, and the vessel sails tomorrow morning. I can only say that I have built a little funeral chapel over the grave of M. Bachelot. July 20, 1838; I left Ascension, and on the 10th of November arrived at Gambier, where every thing continues to go on according to our wishes."

After so many afflicting details concerning christianity at the Sandwich Islands,

\* M. Alexis Bachelot was aged 41 years; born at St. Cyr, near Belesme, (Orne) February 22, 1796, he was named apostolic prefect of the Sandwich Islands in 1825, and left for Oceanica about the close of 1826. Here is the eulogy which my lord of Nelepolis pronounces upon him, in a letter in which he feelingly deplores his death. "The mission in Oceanica has lost much in the death of its founder. His application to his missionary duties, his zeal for the service of God, made him a man truly apostolic; the intrepidity with which he always faced dangers when laboring for the salvation of souls, his activity and his prudence, the facility with which he spoke and wrote the language of his neophytes, made him formidable to his adversaries. They can claim the credit of causing his death; but I hope that even his death will be profitable to the mission."

it will doubtless be heard with joy that measures have been taken by the French government to secure the liberty and religious interests of the persecuted Catholics in those seas. The frigate L'Artemise, captain Laplace, arrived at Wouhu, July 9, 1839, with orders to enforce the acceptance of the following conditions:

1. That the Catholic worship shall be declared free throughout all the dominions of the king of the Sandwich Islands; that the members of that religion shall enjoy all the privileges granted to Protestants.

2. That ground shall be given by the government at Honolulu, a port frequented by the French, for the erection of a Catholic church.

3. That all the Catholics imprisoned on account of their religion, since the persecution commenced against the French missionaries, shall be immediately restored to liberty.

4. That the king of these islands shall give security for his future conduct, &c.

The king, after having deliberated with his chiefs, submitted to all the conditions imposed upon him. A solemn mass was immediately performed, to consecrate the new era which opened itself to the Catholics. The priests, who were on board the Artemise, forthwith commenced the exercise of their functions.

For the Polynesian.

Translated from the Hawaiian.

### Laws of the Hawaiian Islands.

Continued from page 46

#### 8. Of free and prohibited Fishing Grounds.

##### 1.—Of free fishing grounds.

His majesty the king hereby takes the fishing grounds from those who now possess them, from Hawaii to Kauai, and gives one portion of them to the common people, another portion to the landlords, and a portion he reserves to himself.

These are the fishing grounds which his majesty the king takes and gives to the people; the fishing grounds without the coral reef, viz. the Kilohee ground, the Luhee ground, the Malolo ground, together with the ocean beyond.

But the fishing ground from the coral reefs to the sea beach are for the landlords, and for the tenants of their several lands, but not for others. But if that species of fish which the landlord selects as his own personal portion, should go on to the grounds which are given to the common people, then that species of fish and that only is taboo. If the squid, then the squid only; or if some other species of fish, that only and not the squid. And thus it shall be in all places all over the islands; if the squid, that only; and if in some other place it be another fish, then that only and not the squid.

If any of the people take the fish which the landlord taboos for himself, this is the penalty, for two years he shall not fish at all on any fishing ground. And the several landlords shall give immediate notice respecting said fisherman, that the landlords may protect their fishing grounds, lest he go and take fish on other grounds.

If there be a variety of fish on the ground where the landlord taboos his particular fish, then the tenants of his own land may take them, but not the tenants of other lands, lest they take also the fish taboos by the landlord. The people shall give to the landlord one third of the fish thus taken. Furthermore, there shall no duty whatever be laid on the fish taken by the people on grounds given to them, nor shall any canoe be taxed or taboo'd.

If a landlord having fishing grounds lay

any duty on the fish taken by the people on their own fishing grounds, the penalty shall be as follows: for one full year his own fish shall be taboo'd for the tenants of his own particular land, and notice shall be given of the same, so that the landlord who lays a duty on the fish of the people may be known.

If any of the landlords lay a protective taboo on their fish, when the proper fishing season arrives all the people may take fish, and when the fish are collected, they shall be divided—one third to the fishermen, and two thirds to the landlord. If there is a canoe full, one third part shall belong to the fishermen, and two thirds to the landlord. If the landlord seize all the fish and leave none for the fishermen, the punishment is the same as that of the landlords who lay a duty on the fish of the people.

If, however, there is any plantation having fishing grounds belonging to it, but no reef, the sea being deep, it shall still be proper for the landlord to lay a taboo on one species of fish for himself, but one species only. If the parrot fish, then the parrot fish only; but if some other fish, then that only and not the parrot fish. These are the enactments respecting the free fishing grounds, and respecting the taking of fish.

#### 2.—Respecting the taboo'd fishing grounds.

Those fishing grounds which are known by the people to have shoals of fish remaining upon them, shall at the proper season for fishing be placed under the protective taboo of the tax officers, for the king. The fishing grounds on Oahu thus protected, are 1. Kalia, 2. Kechi, 3. Kapapa, 4. Malaeakuli, 5. Hahihi. On Molokai, as follows: 1. Punalau, 2. Ooia, 3. Kawai, 4. Koholanui, 5. Kaonini, 6. Aikoolua, 7. Waiokawa, 8. Heleiki. On Lanai the Bonita and the Parrot fish. On Maui, the Kuliku of Honuaula and other places.

On Hawaii, the Albicore.

On Kauai, the Mullet of Huloia, Anchola, Kahili and Hanalei, and the squid and fresh water fish of Mana, the permanent shoal fish of Nihaun, and all the transient shoal fish from Hawaii to Nihaun, if in sufficient quantity to fill two or more canoes, but not so small a quantity as to fill one canoe only. But if the fishermen go and borrow a large canoe, that all the fish may be put into one, then there shall be a duty upon them.

On the above conditions there shall be a government duty on all the transient shoal fish of the islands. The tax officer shall lay a protective taboo on those fish for his majesty the king, and when the proper time for taking the fish arrives, then the fish shall be divided in the same manner as those which are under the protective taboo of the landlords.

If the tax officer seize all the fish of the fishermen, and leave none for those who take them, then he shall pay a fine of ten dollars, and shall have nothing more to say respecting the royal taxes. But if the order for seizing all the fish of the fishermen was from the governor, then he shall no longer be governor, though he may hold his own lands, and the tax officer shall not be turned out of office. At the proper time the tax officer may lay a protective taboo on all the king's fish, and the landlords, all around the island. But it is not proper that the officer should lay the taboo for a long time. The best course is for the officer to give previous notice to the fishermen, and then the common people and the landlords to fish on the same day. Thus the rights of all will be protected.